

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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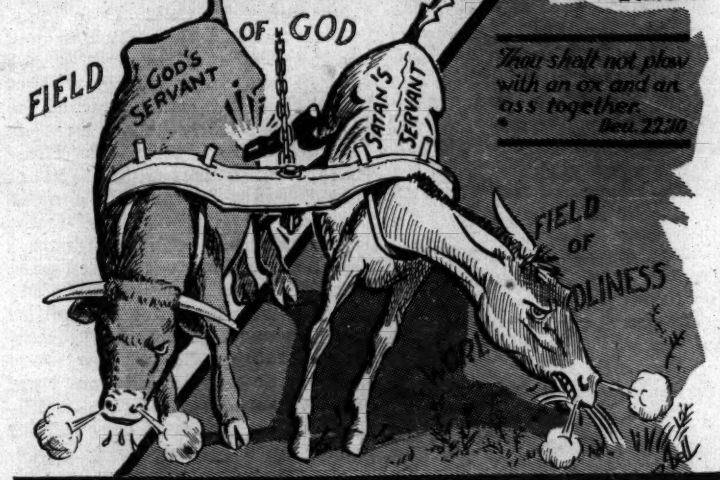
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The UNEQUAL YOKE

"Be ye not unequally yoked together with unbelievers" 2 Cor. 6:14



What The Bible Teaches About Christians Yoking Up With Unbelievers In Marriage, In The Lodges And In Churches And Denominations.

BY EVANGELIST JOHN R. RICE

(First of three installments)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" —II Cor. 6:14-18.

The above Scripture, little used by modern preachers and little practiced by modern Christians, is nevertheless what the Bible says about Christians being joined with unbelievers in marriage, in lodges and in the churches.

Christians ought not to be yoked up with non-Christians. God's people ought to separate from the devil's people. Twice born people are entirely different from once born people and should keep themselves separate. Certainly Christians should love lost people. We should be good neighbors with them, should love and seek them. We should have them in our homes and visit them in their homes, always having in mind to be a blessing. But Christians should not be bound up in the same yoke with unsaved people. Between the saved and the lost there is the same difference that there is between light and darkness, between righteousness and unrighteousness, between an idol and the temple of God! That is what the Scripture teaches! Eventually, the separation between the saved and the lost will be the difference between Heaven and Hell, between God and Satan! On this is based the Bible doctrine of separation, that Christians should not yoke up with unbelievers.

Christians Not To Be Yoked, Have Fellowship, Communion, Concord, Part, Or Agreement With Unsaved

Examine the above Scripture carefully and take it at face value. The word *unbeliever* means one who has not believed on Christ as

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THE NAMES OF OUR LORD

A Christmas Message

BY REV. LOUIS T. TALBOT, D. D.,
President, Bible Institute Of Los Angeles, and Pastor,
Church Of The Open Door, Los Angeles.

One of the most beautiful of the Christmas choruses which we shall hear over the radio and in our churches during the season when we commemorate our Lord's birth will be that from Handel's "The Messiah," entitled "For unto Us a Child Is Born." Even as we think of it, the music rings in our ears:

"For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

It is as beautiful in its way as the awe-inspiring "Hallelujah Chorus"—majestic, worshipful, sublime! Handel must have been a devoted Christian, as well as a close student of the Bible; or he could never have composed this most beautiful of all oratorios, "The Messiah." If you have never seen a copy of it, my friend, go to a public library and get one; read its pages; and you will find a masterful compilation of Old Testament prophecies of the coming Saviour and King; the story of His suffering, death, resurrection, and ascension into heaven; and the prophecy of His coming again in power and great glory. Seldom do we

hear the entire oratorio presented at one time, in all three parts. It would be the most eloquent of sermons, if we could only hear it all again and again; for every word is a quotation from the Holy Scriptures, set to music that defies description. A careful reading of Handel's "The Messiah" will show that the musician not only was a master of his art, but that he also loved the One of whom he wrote, remembering that

"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

This one chorus alone is filled with "Christmas Chimes" which we would echo around the world!

A MESSAGE TO A PEOPLE AT WAR

When Isaiah wrote this remarkable prophecy, he addressed it to a people at war. Judah's wicked, idolatrous King Ahaz was on the throne; "he did not that which was right in the sight of the Lord" (II Chron. 28:1); and when trouble came in the form of a confederacy between Samaria and Syria, designed against Judah, the children of Judah and their faithless king were sore afraid. But God had a faithful prophet in Judah, the mighty Isaiah; and to him the Lord said:



DR. LOUIS T. TALBOT

"Go forth to meet Ahaz . . . and say unto him, Take heed, and be quiet; fear not, neither be fainthearted . . . It shall not stand, neither shall it come to pass" (i.e., this attempt on the part of Judah's enemies). (See II Chron. 28:1-15; Isaiah 7:1-9:7.)

Ahaz did not deserve this good-
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DEATH in the POT

An appraisal of the Federal Council of the Churches of Christ in America

By REV. J. ELWIN WRIGHT, L. L. D.

Part V.

The Federal Council And World Government

The questions under discussion in this issue have been insufficiently debated in meetings of evangelical groups to permit us to speak with as much assurance as on the subject matter covered in earlier chapters. For this reason we wish to have it distinctly understood that we are speaking our personal convictions to which there may be some dissent, although we believe that we represent the mind of the majority of evangelicals.

The leaders of the Federal Council are men of conviction upon the subject of peace. In the twenties and thirties they believed it could be preserved by scrapping navies and disbanding armies. They also believed that our young men should refuse to go to war under any circumstances. Many of them believed that it was wrong to participate in war, or seem to

condone it, even by accepting commissions as chaplains. There has been little evidence of any change in these convictions, although, of course, much of the pacifism of prewar days has taken to cover for the duration.

With unshaken faith in the coming dawn of Utopia, the Council has now set itself to the task of planning the postwar world through its Commission on a Just and Durable Peace. Dr. Walter Van Kirk has discussed the bases of such a peace in his recent book, *The World of Tomorrow*. While he calls attention to the fact that the views expressed are his own and are not to be interpreted, directly or indirectly, as reflecting the judgments of the

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Christmas Greetings

From The Editor

My dear Friend:

"Tidings of great joy!" (Luke 2:10)

I wish I might bring it with the rustle of the wings of the angel who first whispered it to Mary and then in a dream gladdened the heart of Joseph and took away the blackest fear a coming bridegroom ever faced and made Joseph happy again! I wish I could tell it with the tremulous radiance that the angel brought to the shepherds in the field the first Christmas night. Oh! If the heavens were filled again with the heavenly host to sing "Glory to God in the highest" so your heart would burn as theirs, half with holy fright, half with glad believing! As I go up and down in the earth my heart runs after my friends, my beloved brethren and fellow-workers. God bless you this Christmastime! May all that love can give, all that need may ask, all that good heart can crave, be yours. But most of all, may Christ Jesus, our Saviour, our Lord, our Beloved, be your Christmas Joy, your New Year's Prosperity, your ALL-IN-ALL! My heart's love and yearning can ask no greater for you.

I trust you have as much to be happy and thankful for as I have. My home, a few days with my dear ones, good health, great opportunities, the kindness of my brethren far and near, the loyal help of some of the best assistants ever given a man; for all these I praise my Heavenly Father this holiday season. Oh! for a heart to praise Him as I ought! I acknowledge my debt, I receive my gifts with Godly joy, I trust.

How can I say how grateful I am to my friends and friends of soul-winning and revivals this Christmas? May God's Spirit assure you of my love and gratitude for the encouragement of your love and prayers.

An August night, 1942, I dedicated myself to the holy task of helping to bring back to America great citywide evangelistic campaigns like those in the days of Moody and Sankey, Torrey and Alexander, J. Wilbur Chapman and others. My paper, my books,
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Christmas Greetings

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my revival campaigns, my radio messages, are all given, as best I know how to give them, to this end. My burden gets heavier and heavier, but assurance grows daily that God will do it. A number of blessed evangelists are conducting great campaigns with thousands saved each year. This year God has blessed me with many, many, precious souls saved, a number of outstanding revivals. At Buffalo, New York, where Rev. J. Stratton Shufelt had, in April, a union campaign, about a thousand publicly came forward to claim Christ as Saviour or return as prodigal backsliders. Other of my union campaigns have seen hundreds saved. The year 1945 promises more such great campaigns, including Cleveland, Ohio, Atlanta, Georgia, etc. May I count on your prayers, your heart concern, your efforts to bring revival to America, to be joined with my prayers, concern and efforts? I will treasure each word from you, will lean hard on your prayers. Prayerful suggestions about how I can do most to win souls and bless Christians would be a real help to me.

Talking about revivals in a Christmas letter? It would be no Christmas to me without the sense of the breath of God upon me for revival! I want no Christmas without a burden for lost souls, a message for sinners, a heart to bring in the lost sheep so dear to the Shepherd, the sinning souls for whom Christ died. I go home December 23rd, God willing, to the comfort and company of my faithful wife, to the sweetness of a small girl's arms around my neck, and hugs and kisses from the older daughters, too; to presents and surprises and carols all day and feasting, and fellowship with workers and friends, and to rest. All that, God willing, will be sweet. But may food be tasteless, and music a discord, and Christmas a farce if I forget the dying millions to whom I am debtor; if this fire in my bones does not still flame! Forgive me then, if you think revivals are out of date at Christmas. Not till I die, or not till Jesus comes, will I ever, God willing, be eased of this burden, these tears, this toil to save souls!

May comfort for all sorrow, riches for all need, strength for all burdens, wisdom for all choices, forgiveness for all sins, heart for all duties be yours this Christmas season, and beyond continually, I pray! Mrs. Rice and children and workers join me in joyful good wishes.

In the Christ Child's Name, yours,
(Signed) John R. Rice

The Names of Our Lord

(Continued from page one)

ness from God; neither did those in Judah who had departed from the Lord. But God does not deal with His people according to what they deserve! If he did, "who could stand" before His holy presence? And the abundance of His grace was revealed in a special way to Judah's wicked King Ahaz; for it was in connection with this prophecy of Isaiah to the children of Judah that the Holy Spirit uttered two of the most wonderful promises concerning Israel's promised Messiah and the world's Saviour and King. To the "house of David"—not to Ahaz alone, but to David's "house," the prophet promised the virgin-born Immanuel, saying,

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7: 14; cf. Matt. 1:22, 23).

And to the people in Judah who would heed His warning and obey His command God spoke again, in this time of crisis, during the reign of Ahaz, saying that the Divine child was Israel's only hope. And this is what the inspired prophet said:

"For unto us a Child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonder-

ful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9: 6, 7).

Today, after nearly twenty-seven hundred years, Isaiah's message comes down from God to a world at war. Even at Christmas time, when we remember the birth into the world of "The Prince of Peace," nations are battling with all the fierceness and cruelty known to man. All over the globe men are dying; civilians are starving or languishing in concentration camps or wasting their lives away at slave labor. All over the world there is pain; there is anguish; there is sin! Yet down the centuries still echoes the voice of the prophet of God, pointing fallen man to "Israel's only hope," even the Lord Jesus Christ, the Saviour of sinners. If only the nations would look back to the manger where the Divine Child was born; back to the cross of the eternal Son of God who was "given" to a lost world; and forward to His coming again to be recognized by all men everywhere as the One whose name shall be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"! If only the nations would read and understand God's Word, which foretells "wars and rumors of wars," even until the King of kings and Lord of lords is back on earth to reign! But the nations will not heed the warning. Thank God! Millions of individuals in the nations today do look back to the Christ of the Cross, and forward to the Christ of glory as the only solution to this world's problems! It is to such as these, to all who will be born again, that the "Christmas

Chimes" of Isaiah's glorious prophecy can give light and hope and peace, even in a world at war. For such as these—all who will love the Lord Jesus Christ—His own reassuring message offers comfort and blessing, "I will come again!"

Hitler and all his cohorts may think they can overthrow the nations of the world where Christ is named; they think they can stamp out Christianity; but no confederacy formed against God's people can stand. Christ shall one day sit upon "the throne of His father David," and "of His kingdom there shall be no end." The message of Isaiah to Judah in the days of Ahaz comes down the centuries to all of God's children, "Fear not, neither be fainthearted . . . It shall not stand, neither shall it come to pass."

"UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN"

The birth of the Child Immanuel is here distinguished from the giving of the Son of God. The Child was, indeed, the Son of God; but the language used by the Holy Spirit is significant. As a Child, in human flesh, Immanuel; that is, "God with us," was "born" in Bethlehem's manger; but as the Son of God He had no birth, no beginning or end; as the Son He is eternal! As the Second Person of the Holy Trinity, our Lord wanted to die for sinners. But God can not die; therefore, in order to "taste death for every man," the eternal Son of God was "made flesh, and dwelt among us" (John 1:14). Because He was born of the virgin Mary, without a human father; because God was His Father, and He was born of the Holy Spirit; He was the sinless God-Man. Because He was perfect Man, He could suffer and die for us; because He was eternal "God manifest in the flesh," He was sinless, all-powerful, divine. Let us never fail to recognize the clear teaching of all the Scriptures, that, as the Child, He was "born" into the world on that first Christmas; but as the Son of God He was "given" to become the world's Saviour and Israel's Messiah.

Satan has ever sought to get rid of Christ; yet today all over the world there are those who are remembering the Saviour's birth. It is true that Christmas has been commercialized; it is true that many will sing the Christmas carols who do not know the Lord. Yet the carols are sung! All the civilized world is constantly reminded of the Christian's Christmas. Surely that fact alone is a silent testimony to the deity of our Lord! And then there are the multitudes of God's redeemed children who observe this sacred season because they love the Child of Bethlehem, who is the only Saviour and the coming King of kings!

There is another silent testimony to God's value upon the birth of Christ in Judea nearly two thousand years ago: All secular history dates from His birth. Even the infidel has to bear testimony to His birth every time he writes a check, every time he dates a letter. The historian, whether he be Christian or not, must write of the Caesars who lived "before Christ," and of Napoleon and Shakespeare and all the world's great men who lived "in the year of our Lord" at such and such a time. Every teacher of history must tell his pupils that the birth of Christ stands in the center of the ages, whether he wants to honor the Christ of the Cross or not. It is an irrefutable fact, which God Himself so ordered, to let all men everywhere know that honor is due His eternal Son.

THE VIRGIN'S SON

Matthew and Luke, guided by the Holy Spirit, have written the beautiful story of the birth of the Christ Child, born of the Virgin Mary. Poets have sung of the wise men and the star, of the shepherds and the angels, of the manger and

the faithful care given by Joseph to the Infant Jesus. Luke has told us also of how Joseph and Mary fulfilled the Law of Moses, and took the Child to the temple when He was eight days old, to fulfill every single command given to godly Jews. Luke has told us of the adoration of Simeon and Anna in the temple, as well as of Mary's song of praise when she rejoiced in God, her "Saviour". To the first two chapters of Matthew and Luke we turn for this beautiful story. Over the radio and from our churches we hear it reechoed—this song the angels sang on the Judean hills, this song that still rings out its "Christmas Chimes" to a war-torn, sin-weary world. "There's a song in the air" at this Christmas season; and it makes our burdened hearts glad. Josiah Gilbert Holland has sung it in the words of his beautiful hymn:

"THERE'S A SONG IN THE AIR!"

*"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a Baby's low cry!
And star rains its fire while the
beautiful sing,
For the manger of Bethlehem cradles a King!"*

*"There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet Boy
Is the Lord of the earth.
Ay! the star rains its fire and the
beautiful sing,
For the manger of Bethlehem cradles a King!"*

*"We rejoice in the light,
And we echo the song
That comes down through the
night
From the heavenly throng.
Ay! we shout to the lovely evangel
they bring,
And we greet in His cradle our
Saviour and King!"*

"AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER"

Beautiful as the Christmas story is, it would hold no abiding meaning for a world in sin if the Christ Child had not lived a sinless life on earth, if He had not gone to the cross to pay the penalty of sin for a bankrupt humanity, if He had not risen from the dead and ascended into heaven, there to intercede for His own, if He had not promised to return in glory to usher in everlasting peace and righteousness. It is the prophet's reassuring promise that "the government shall be upon his shoulder" which gives hope to a world in darkness and despair at this Christmas season in the year of our Lord nineteen hundred and forty-two. Moreover, this promise of that prophet is but one of hundreds of like prophecies by God's other prophets. It is but the foretelling of similar promises by our Lord Himself when He was on earth, and by His inspired apostles after He went back to heaven.

"The government shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

When Jesus comes, when "the government shall be upon his shoulder," then there will be justice for all; the poor will not be oppressed; minorities will not be persecuted; poor suffering Israel will not be hunted and treated with contempt and cruelty; the wicked shall be "cut off," immediately compelled to obey the righteous laws of the King! Today "the dark places of the earth are full of the habitations of cruelty" (Psalm 74: 20). In that coming day God's righteousness shall cover the earth "as the waters cover the sea" (Isaiah 11:9). As we think of our

Lord's rule over this troubled world, we can but pray, in the words He taught His disciples,

"Thy kingdom come. Thy will be done in earth, as it is in heaven . . . For thine is the kingdom, and the power and the glory, for ever. Amen."

"HIS NAME"

The names given in Scriptures to our Lord are highly significant. There are many of them, because one or a dozen or very many names could never tell the wonders of His person and work. Someone has said that there are more than five-hundred proper names and descriptive terms used in Scripture to portray the Holy Trinity. And names in Bible times had much significance.

Today the names of men have ceased to distinguish them, or to signify their characteristics or their mission in life. I heard of a man who named his child "Dora" simply because a rich kinsman had promised to give the child a rich gift if she were called by that name. Had the father inquired, he would have learned that "Dora" is an abbreviated form of "Theodora," which means "the gift of God." Again, "Henry" is a name common enough; it means "Home ruler, ever rich," one who manages his home affairs wisely and well. Yet all of us have known many Henrys who have not exemplified the meaning of the name. "James" means "superior"; yet how many bearing that name have not lived up to its meaning? History is filled with the stories of very inferior men named "James."

In Bible times, however, it was not so. Among the Hebrews, names had very definite significance. Abraham, the father of the Hebrew nation, left the idolatry of Chaldea, and erected altars to the true and living God. And it was the Lord Himself who changed the patriarch's name "Abram," which means "high father," to "Abraham," which means "the father of many nations." Abraham did become the father of the Israelites, of the Ishmaelites, of the Midianites, and of other nations of history. And, in a wider, spiritual sense, he became "the father of us all" who believe in the Lord Jesus as the only Saviour of sinners.

Pharaoh's daughter gave Moses his name because she "drew him out" of the water. Jacob's name, signifying "supplanter," one who takes the place of another, was changed by the Lord to "Israel," meaning "a prince with God." When he saw the ladder which reached to heaven, Jacob called the place where he saw the Lord "Beth-el," even "the house of God." When he wrestled with the angel, he called that place "Peniel," meaning "the face of God." All twelve of Jacob's sons were given names suggestive of certain conditions existing at their birth. "Samuel" means "asked of God." "David" signifies "beloved." We might go on endlessly, illustrating from the Hebrew names the significance attached to them. But these few suffice to illustrate the importance the Hebrews gave to their proper names. Therefore, they were deeply impressed by the many beautiful names which God gave to them concerning Himself.

For example, when He spoke to Moses from the burning bush, He called His name "I AM THAT I AM," indicating both self-existence and eternity. When the Lord Jesus was on earth, He applied this name of deity to Himself many times, saying: "I am the light of the world"; "I am the bread of life"; "I am the good shepherd"; "I am the door"; "I am the resurrection and the life"; "I am the way, the truth, and the life"; "I am the vine." And when He said to the unbelieving Jews, "Before Abraham was, I am," they sought to stone Him for claiming to be God. (See John 8:58.)

His name, "Jesus," means "Sa-
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The Unequal Yoke

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His own personal Saviour. That word speaks of the same kind of person as John 3:18 and John 3:36, "he that believeth not is condemned already" and "he that believeth not the Son shall not see life; but the wrath of God abideth on him." The Scripture means not to yoke up with one who has not trusted Christ as Saviour.

This Scripture is very explicit concerning the association of saved people and lost people. Christians are not to be "yoked together" with unbelievers. Righteousness is not to have "fellowship" with unrighteousness. Light is not to have "communion" with darkness. Christians are not to be yoked with unbelievers just as Christ has no "concord" with Belial. Verse 15 plainly asks, "What part hath he that believeth with an infidel?" The word *infidel* is the same as the word *unbeliever*. It does not mean a man who believes there is no God, but one who does not trust Christ as His Saviour. Verse 6 even suggests that a Christian should not have "agreement" with unsaved people since a saved person's body is the temple of God and the body of the unsaved is an idol, possessed of Satan.

Christians are urged, therefore, to "come out from among them, and be ye separate, saith the Lord," and on this basis God promises to receive us and be a Father to us while we are to be His sons and daughters.

Teaching Of Separation, Throughout The Bible

One of the plainest doctrines in the Bible is this doctrine of Christian separation. It was the one teaching that God pressed daily, repeatedly, eternally, upon Jews. Much of their ceremonial law pointed to this particular thing alone. Abraham was called to "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Jews were to be circumcised as a brand or mark of their separation from other people. Jews were commanded not to eat pork, not to eat catfish, etc. (Lev. 11:7, 10), not because pork and catfish were unfit for food, but as a mark to separate them from Gentiles around about. God was teaching Israel the doctrine that His people should be separate from heathen or unsaved people. Later we are plainly commanded not to observe the Jewish dietary laws, and that every creature of God is good for food (I Timothy 4:4), but the doctrine of separation still stands. A Jew was not allowed to plant two kinds of seed in one vineyard, not allowed to hitch an ox and a donkey together, not allowed to wear a garment of two different materials, part wool and part linen, for instance. In Deuteronomy 22:9-11, is given this remarkable Scripture:

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

When a Jewish boy was eight days old, he was marked with circumcision to remind him all his life that he was of a separate people, set apart for the Lord.

When a Jew sat down at the table he was reminded, "I must watch what I eat, I am God's man."

When a Jew put on his shirt, he was reminded in his heart, "I cannot wear a garment of mixed cloth as linen and wool—that reminds me that I must not mix with idolators and unbelievers, those who do not serve my God."

When the Israelitish farmer hitched up his team he said in his heart, "God commands me not to

plow with a mixed team. I may plow with two oxen or two donkeys; but I cannot mix them, because God wants me to remember that I am not to mix with those who are not God's people."

When the Jew started to sow his vineyard, God's word rang in his heart and he said, "I must not mix the seed in the same vineyard, because God wants me to remember not to mix with unbelievers."

A prophet of God, sent to pronounce judgment on Jeroboam and his evil worship in the northern kingdom, Israel, was commanded not to eat bread nor drink water even in that nation where such wickedness was tolerated. Because he went back to eat dinner with a backslidden prophet who had not condemned idolatry, God sent a lion to kill him in the road! (I Kings 13:21-24). Throughout the Old Testament, we find this clear and ringing teaching both by precept and example that God's people must not intermingle, keep company with, nor yoke up with the unsaved people.

These Teachings For New Testament Christians

All the ceremonial laws of the Old Testament have a New Testament application. The Jew was circumcised in body, but that pictured a circumcision of heart which Jew and Gentile alike must have if they see God in peace. Christians are under no obligation to keep ceremonial laws concerning diet, the wearing of garments of mixed material or hitching ox and ass together or sowing the vineyard with divers seed. Those are the letter of the law. That part is not binding on us. But the spiritual lesson which Jews should have gotten from those ceremonial laws is a lesson for us today. New Testament Christians under grace need not observe the letter of the law but we ought to be more particular about the spirit than Jews were. God wants us to be separate. So here in II Corinthians 6:14-18 we are plainly commanded that a Christian is not to be yoked together with an unbeliever.

I. CHRISTIANS SHOULD NOT BE YOKED WITH UNBELIEVERS IN MARRIAGE

The command of God about being yoked with unbelievers certainly applies to marriage. Marriage is a yoke. The only one who would deny this is a man or woman who has never been married. When a Christian man or woman takes in marriage a husband or wife who has not been saved, then he disobeys this explicit command of God. He yokes a believer with an unbeliever; he puts righteousness in fellowship with unrighteousness; he puts light in communion with darkness; he puts Christ in concord with Belial. He, a believer, has part with one who is an unbeliever and he makes the temple of God in agreement with an idol. Children of God should never marry those who are not children of God, no matter how virtuous or high-minded or cultivated or pleasing they may be outwardly. Inwardly they are rebels against Christ, children of Hell. To do so is a sin against God and a sin against one's own best self. It is a sin certain to be reaped with sorrow in the future. Some one has well said that one that marries the devil's child is sure to have trouble with his father-in-law. The Christian, married to one not a Christian, is certain to have trouble. Such a marriage should not be broken, and the Christian believer should not depart from his unbelieving mate (I Corinthians 7:10-16). The time to do right about that is before marriage. After marriage is too late to avoid trouble. All one can do then is to

pray that God will save the unsaved ones and try one's best to atone for the sin of yoking up in marriage with an enemy of your Saviour and your God.

In I Corinthians 7:39 the Scripture says,

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD."

Widows have a right to remarry if their husbands are dead, but they have a right to marry "only in the Lord." God mentioned specifically widows here, but we have already had the general teaching that every Christian should only be yoked up with believers, not unbelievers.

The Flood Caused By Inter-marriage Of Saved and Lost

The Bible is full of accounts of tragedies caused by the mixtures of God's people with the devil's people. In Genesis 4:25, 26 we are told of the birth of Seth, evidently a godly man, given to Eve as "another seed instead of Abel, whom Cain slew." This good man, Seth, had a son, Enos, and "then began men to call upon the name of the Lord."

But in the sixth chapter of Genesis we are given the account of how the godly line of Seth, saved people, "sons of God," intermarried with the unsaved people, "daughters of men."

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them"—Genesis 6:1-7.

The descendants of these mixed marriages became so terribly wicked that God destroyed the earth with a flood. The influence of a saved husband is lost when he compromises and sins against God by marrying an unsaved woman. The children of such marriages usually follow after the unsaved parent, not the saved. As Peter lost his courage when he sat down to warm by the soldiers' fire, and as Samson found the Lord departed from him with his head in the lap of Delilah, with his hair cut off; so the average Christian who marries an unsaved person finds his joy gone, his testimony fading and a constant weight around his neck as he tries to live for God. The trouble that falls on the unsaved husband or wife is shared by the Christian companion yoking up with him or her. Remember that the family of Achan was stoned with him when that troubler of Israel died in the valley of Achor (Joshua 7:24-26).

Solomon, the wisest man that ever lived, married unsaved women and they turned away his heart. I Kings 11:4, 5 tells us about it as follows:

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father."

For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

For this cause God took away ten tribes of the kingdom from Solomon's son.

Nehemiah rebuked the sin of the Jewish remnant in his day in marrying unsaved women and used Solomon as an example. In Nehemiah 13:23-27 the account is given.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even he did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

If one reads this who is a Christian, a child of God, but who plans to marry a child of the devil and be yoked up with an unbeliever, then I beg you now not to commit this sin against God, not to bring this trouble upon yourself and upon your children!

"Why Didn't Some Preacher Show Me That Fifteen Years Ago?"

I once held revival services in a small town in north Texas and preached on "Be Ye Not Unequally Yoked Together With Unbelievers." The next day a woman who was not present at the preceding service chided me saying, "I know what you preached last night and I don't believe it." From hearsay she had been displeased with my sermon. However, I told her that it was not my message but God's and I turned in the Bible to II Corinthians 6:14 and had her read the plain command of God not to be yoked up with unbelievers. I knew her case. She married an unsaved man. A fourteen year old son was already grieving his mother's heart and following in the footsteps of his unsaved father. When she read the Scripture she turned to me and her eyes filled with tears. This is what she said— "Why didn't some preacher show me that fifteen years ago!" I answered back that I could not say for other preachers but for my part I wanted no brokenhearted woman, because of ignorance of the Word of God, blaming me for her sin and unhappiness when it was fifteen years too late! Therefore I am warning people not be yoked up with unbelievers.

In revival meetings again and again people make requests for prayers that their loved ones may be saved. If a father sincerely says, "Pray for my lost boy," I find that prayer is answered and the lost boy is saved. Where Christians do right God is good to answer our prayers and requests; and when Christians join in prayer, many times their prayers are answered and unsaved loved ones are brought to God. But in every revival cam-

paign I hold there is one kind of request made again and again—the request of wives that people pray for the salvation of their unsaved husbands. I am sorry to say that in a majority of cases the revival services come to a close and such husbands are not saved. Women ignore the plain command of God, go against the Bible and marry unsaved men, and then turn and ask God to put His blessing upon their sin. In many cases a good and merciful God does answer their prayers, but in hundreds of such cases, for some good reason, He does not.

Dear Christian girl, if you want some man saved, then get him saved before you marry him. To sin against God in this matter often means that you will so displease God and so compromise your own Christian influence that you will be unable to win to Christ the man who is to be the father of your children and your lifetime companion. After you marry then you ought not to leave your husband. But if you plan such a marriage, then heed the command of God and break up your plans, even though it be only one day before the wedding. You may think it will break your heart now, but a heart broken in doing right will soon be healed by the mercy of a loving heavenly Father. I warn you now that if you go headlong against the direct command of God in this matter your heart will be broken a thousand times. After all, only one thing brings real trouble, and that is to sin against God. "Be ye not unequally yoked together with unbelievers."

(Next week expect the next article of the series, on *Christians And The Lodges*. These important articles are published in an attractive pamphlet of 24 pages, with pictured cover, under the title of "THE UNEQUAL YOKE" which may be had for 10c per copy, 15 copies for \$1.00. We suggest that you get 15 copies and spread among your friends who would be interested in this subject of what the Bible says about Christians being yoked up with unbelievers in marriage, in the lodges, and in churches and denominations. Order from *Sword Of The Lord Publishers*, 145 N. Hale St., Wheaton, Ill.)

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The Names of Our Lord

(Continued from Page 2)

viour." "Messiah" is the Hebrew for the Greek word "Christ." "The Lamb of God" speaks to us of His sacrificial work on the cross. "Lord" is a name for deity; "Jehovah" is the Old Testament word often used for "Lord"; and "Jehovah" means "The self-existent One who reveals Himself." "Son of God" emphasizes His deity; "Son of Man," His humanity. As the eternal "Word" who was "made flesh, and dwelt among us," He told forth the very thoughts of God toward us—never-dying love. "The Holy One of God" tells us that He was without sin. "Redeemer" speaks to us of how He bought us from the penalty of everlasting condemnation. Then He is called "The King of glory"; "Shiloh," which means "Peacemaker"; "The Good Shepherd," "The Great Shepherd," "The Chief Shepherd,"—these three names signify His atoning work on the cross, His intercessory work at "the throne of grace," and His Kingly glory. He is called "the rose of Sharon," "the lily of the valley," "the chiefest among ten thousand," the One "altogether lovely"—all reminding us of His beauty and perfection. "The Nazarene," "the Carpenter" tell us of His humble, lowly obedience to His Father's will.

Whole volumes have been written on the many, beautiful names given to the Triune God; but these will suffice to illustrate the importance which the Scriptures attach to the names of our Lord. They will serve to prove to us that the Prophet Isaiah and the people to whom he wrote realized something of the far-reaching implication associated with the names given to the promised Messiah in the message we are considering today—the message which we have chosen to call "The Names of our Lord." Verily they did ring out "good tidings of great joy" to a people who sat in darkness; for they heralded the coming of "a great light," even the One whose name shall yet be called, by all men everywhere, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Like the ringing of a bell, they send their chimes down the ages, promising a kingdom "wherein dwelleth righteousness," promising a golden age yet to be ushered in by Him whose promise never fails! As these chimes of Christmas echo down the centuries, let us listen to their clear, unmistakable message of righteousness and peace and "good will" yet to cover the earth.

"HIS NAME SHALL BE CALLED WONDERFUL"

Our Lord Jesus has always been "Wonderful." Before the heavens and the earth were created, He was wonderful in His Being—in His glory and beauty. In Old Testament times He was wonderful in His patience and love with His sinning creatures. How faithfully He led them and taught them and chastened them throughout all the centuries!

He was wonderful in His birth; for He was born as no other human being was ever born. God was His Father; He was "conceived by the Holy Ghost." He was the "only begotten Son of God." A beautiful star led wise men to His crib; angels filled the sky on the night when He was born. Humble shepherds and learned scholars worshipped Him in His lowly manger. He was wonderful in His birth!

Our Lord Jesus Christ was wonderful in His life. He lived a holy, sinless life on earth. His Heavenly Father spoke more than once from heaven, saying,

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5).

Jesus Himself could say,

"I do always those things

that please him" (John 8:29). And His apostles ever spoke with authority in such terms as this:

He "was in all points tempted like as we are sin apart" (i. e., He was not tempted to sin). (See Heb. 4:15, R. V.)

He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

Our Lord Jesus Christ was wonderful in His life!

He was wonderful in His works. Only because He was God, could He perform His mighty deeds. Moreover, because He always was, is now, and ever shall be the God of love, He had compassion on the multitudes. He healed the sick, opened the eyes of the blind, raised the dead, cast out demons, comforted the broken-hearted, forgave sins. Only God can do those things! As the Creator, He manifested His power over nature, turning the water into wine, stilling the tempest, walking upon the sea, multiplying the loaves and fishes. Thus He showed His power over nature, sickness, demons, death, and sin. He was wonderful in His works, in order to prove that He had every right and all power to become our Sin-Bearer and Lord and King.

Christ Jesus was wonderful in His words. Even the officers who were sent by the Pharisees to take Him prisoner could only reply,

"Never man spake like this man" (John 7:46).

He always spoke the truth—the truth about the Triune God and His plan of salvation; the truth about things to come; the truth about man's moral and ethical obligation to God and to his fellow-man.

The Lord Jesus was wonderful in His death. No one else ever died as He did—a propitiatory sacrifice for sin. He died that we might live. He died willingly, gladly for lost, never-dying souls!

Our Lord was wonderful in His resurrection. In His glorified, yet very real, body Christ bore the keys of hades and the grave (Rev. 1:18). He broke the bands of death, robbing Satan of his mightiest weapon. Because He lives, we too shall live!

He was wonderful in His ascension into heaven. Angels attended His return to His eternal, uncreated glory, reassuring His loved ones that He would come again. (See Acts 1:11.) The Father in heaven greeted Him with those marvelous words of welcome Home, foretold by David a thousand years before David's Son was born in Bethlehem:

"The Lord said unto my Lord (i. e., God the Father said to God the Son; for David's Son was David's Lord), Sit thou on my right hand, until I make thine enemies thy footstool" (Psalm 110:1).

Our greatest High priest, even Jesus, is wonderful in His present ministry at the right hand of the Father; for there He "ever liveth to make intercession" for His blood-bought children (Heb. 7:25). He is our "Advocate with the Father" (1 John 2:1). When we sin, He prays for us; chastens us, and restores us to fellowship with Himself. He guards and cares for us—and how patiently He deals with His own! He is wonderful in His authority, power, and love!

"And his name shall be called Wonderful" when He comes in glory to reign. The whole world will be filled with His glory. From all eternity He has been wonderful in the eyes of the Father and the Spirit, in the eyes of angels, and in the eyes of His saints—separated ones. But when He rules over the earth, all men will call Him "Wonderful." And His glory shall cover the earth "as the waters cover the sea." All that mankind has ever desired that is worthy and

true, all that is good and righteous and just, all that godly men have dreamed about and more—these will all be realized when Jesus comes again. Longevity will be restored to men. Even the animal kingdom will live at peace; for birds and beasts and cattle will be subject unto Him. The wolf shall dwell with the lamb; the leopard shall lie down with the kid; the calf and the young lion shall feed together; and a little child shall lead them. There will be no more thorns; "the desert shall blossom as the rose." Every man shall sit under his own vine and fig tree; the poor and needy shall be enriched; and the lame man shall leap as the hart. Our Lord will be wonderful in His reign of glory upon earth!

"HIS NAME SHALL BE CALLED . . . COUNSELLOR"

We may not even attempt to say that, in ages past, the world of men has accepted Christ as Counsellor. Today the unbelieving world still rejects His counsel. Instead,

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed . . ." (Psalm 2:2; Acts 4:26-28).

The godless world crucified the "only wise God our Saviour" (Jude 25). Even those of us who love Him and truly want His counsel all too often fail to go to Him for wisdom and guidance! We are self-willed, impatient, forgetful of our utter dependence upon Him who "doeth all things well." But in the ages to come it will not be so. All men shall call Him "Counsellor." In His inherent worthiness, He has always been the only safe and true Counsellor; but never yet has the sinful world accepted Him as such. Six thousand years of human history are but the record of failure and sin on the part of frail humanity; and the nations are rushing headlong to eternal doom—all the nations that forget God. But when Christ sits upon the throne of David, then all men everywhere will ask, "Who hath been his counsellor?" He shall judge in righteousness and equity; and

"... the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isaiah 11:2).

The Lord will be the righteous Judge, as well as King of kings. He will satisfy the afflicted soul; He will guide His people continually; and be to them as "a watered garden." "Sorrow and sighing shall flee away." And there "shall be no more curse."

"AND HIS NAME SHALL BE CALLED . . . THE MIGHTY GOD"

The Lord Jesus Christ was the Almighty God throughout the past eternity. He was "God with us" in His incarnation. As the God-Man, He moved among men, performing mighty miracles. Then, in His death, it looked to the world as if His claims to deity had proved false; the world thought He was a failure. But His resurrection, foretold in the Old Testament and by the Man of Galilee Himself, proved for all time and for all eternity that Jesus of Nazareth was the Almighty One, the One into whose hands had been committed "all power in heaven and in earth." For forty days He showed Himself alive to those who loved Him; then in His ascension He added further proof that all His claims to deity were forever established. And yet it will not be until He takes the reins of government in His omnipotent hands that the whole wide world will acknowledge Him as "The mighty God." But that day will come just as surely as were all His prophecies fulfilled in His death and resurrection and ascension into heaven. "The word of

God can not be broken."

This name of our Lord takes us back to the days of Abraham when the patriarch first told that the God in whom he had put his trust was "El Shaddai," "The God who is enough." It was when Abram was ninety years old and nine that El Shaddai appeared unto him to say,

"I am the Almighty God ('El Shaddai'); walk before me, and be thou perfect" (Gen. 17:1).

At this meeting of the Lord with Abram the latter's name was changed to Abraham; the token of the Abrahamic covenant was established; and the birth of the son of praise was foretold for the ensuing year. "Walk before me, and be thou perfect," El Shaddai said unto Abram; and for such a walk the Almighty God promised strength and companionship by the way.

Almighty! What a word that is! It symbolizes the source of all power, all majesty, all might. Christ's almighty power shaped a world into being. His voice brought order out of chaos, light out of darkness, life eternal out of everlasting condemnation and death. By the power of the risen Christ all nature fulfills its mission. Every flower, every tree, every mountain, every valley, every bird-song, every flash of lightning—all of God's universe speaks to us of His omnipotence. As a school boy I learned to sing, and still love to repeat the words, "I sing the almighty power of God Which made the mountains rise, That spread the flowing seas a-broad, And built the lofty skies."

But how does this manifestation of power help me? Simply because I know that the Almighty God is able to keep my soul which He has redeemed by His own precious blood. Since He has "all power in heaven and in earth," I may trust Him with all that concerns me, knowing that Satan and all his hosts can not pluck me out of His all-powerful hands! In my pilgrimage to heaven I often stumble and fall; but underneath are the "everlasting arms" of the Almighty God, El Shaddai, the God who is enough!

"AND HIS NAME SHALL BE CALLED . . . THE EVERLASTING FATHER"

The name, "The everlasting Father," foretold the coming of the One who was always one with the Father, even our Lord and Saviour Jesus Christ. When He was upon earth, He told men that He did the works of the Father, that He was worthy of equal honor with the Father, that He was in the Father and the Father in Him. The fifth chapter of John makes these claims very clear and unmistakable. Our Lord came to fulfill the Father's will, to speak the words of the Father's love for lost mankind, to "declare" or "manifest" the Father. To Philip's request that He show to the disciples the Father, Christ said,

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (i. e., 'led him forth into full revelation')." (See John 1:18.)

"The everlasting Father" is a comforting name! Everything about us is fleeting, changing, temporary. The world is ever seeking, yet never finding that which will abide, apart from the message brought down to earth by the Son of God, whose "name shall be called The everlasting Father." It is no wonder that Napoleon, while reviewing his army before the pyramids of Egypt, said, "There

is nothing lacking here"; then, catching his breath, he added, "... except permanence." It is startling to us to see how the things of earth come to naught. Where are the Pharaohs today? Where are the men who built one of the most wonderful kingdoms the world ever saw? They are withered old mummies in a glass case in the British Museum. Where are the Caesars today? They are a handful of dust that help to make up old Rome. Where is Nebuchadnezzar today? The exact site of his palace of splendor can not even be identified. When, some years ago, I stood in the British Museum and saw helmets of brass, breastplates and swords and all the armour that knights once wore, I wondered whose eyes had flashed through those helmets, whose beating hearts those breastplates had once protected. Today we carry in our pockets coins bearing the image of a past-president of the United States of America. Where is he now? Even the metal of the coin is wearing away. Today you and I sit in the pews of our churches; we who are ministers stand behind our pulpits. Tomorrow, if the Lord tarries, we shall be gone. And yet, in the midst of all this change, you and I long for life. We want to live, and rightly so. We bury our loved ones in the graves; and one asks us,

"If a man die, shall he live again?" (Job 14:14). The infidel has no answer of hope. The worldly-wise says, "We do not know." But God's living Word tells us that He whose name is "The everlasting Father" reassures us, saying,

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

As we rejoice in the name of "The everlasting Father," we sing also in the words of the much-loved hymn:

"Change and decay in all around I see;
Oh, Thou who changest not, abide with me!"

"AND HIS NAME SHALL BE CALLED . . . THE PRINCE OF PEACE"

When Christ was born in Bethlehem, the angels appeared unto the shepherds as they watched their flocks by night; and this is what they said,

"Glory to God in the highest, And on earth peace among men in whom he is well pleased." (Luke 2:14, R. V.) It was Christ Himself who said to His own,

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The peace that Christ gives to the redeemed includes "peace with God," "the peace of God," and "peace on earth."

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Having made peace through the blood of his cross . . . he is our peace" (Col. 1:20; Eph. 2:14).

The sad truth is, my Christian friend, that many of God's born-again children do not know what it means to have "the peace of God" in a restless, troubled world. They are saved by His grace for all eternity; yet they worry and fret and fear what tomorrow may bring. All the while God loves them, and longs for them to rest in His sure promise of grace sufficient for every need. Through the Apostle Paul he bids us every one who has been redeemed to heed His admonition:

"Be careful ('anxious') for nothing; but in every thing by prayer and supplication with

thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

And in that coming day, which seems to us to be even at our doors, the Lord Jesus, "The Prince of Peace," will come in glory to establish "peace on earth" which will be literal, world-wide, and abiding. Today men are gathering every piece of scrap metal, that it may be converted into implements of war. Swords that have rusted, plowshares that have been thrown away to the rubbish heap—every conceivable piece of usable material is being turned into tanks and bombs and guns. But the day will come when our Lord Jesus

"... shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

Christmas chimes! And what chimes these are! They peal out the "good tidings of great joy" which the angels sang to the shepherds on the Judean hills that first Christmas night. They echo in our hearts at this Christmas season in the year of our Lord nineteen hundred and forty four, bidding us think upon Him who was the virgin's Child, born of the Holy Spirit, the eternal Son of the Father in heaven. They tell us that He was "the only begotten Son" of the Father, "given" to a world lost in sorrow and sin. They point us on to that yet future day when all men everywhere shall call His name "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." With the psalmist of many centuries ago we sing, with hearts of joy and peace:

"THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE"

Psalm 9:10

"And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Psalm 9:8-10).

WHEN SANKY SANG THE SHEPHERD SONG ON CHRISTMAS EVE

The beautiful story of a song that gave glory to God on a Christmas Eve many years ago has been printed in a little tract, entitled, "When Sanky Sang the Shepherd Song on Christmas Eve." We quote it here in full, because it gives honor and glory to the Christ of Bethlehem and the Christ of the Cross. (The tract may be had from the Free Tract Society, Inc., 746 Crocker Street, Los Angeles, California.)

"It happened that on Christmas Eve of the year 1875 Ira D. Sanky, to whom God had given wonderful power to sing the Gospel as he worked with Dwight L. Moody, was travelling by steamboat up the Delaware River. It was a calm, starlit evening, and there were many passengers gathered on the deck. Mr. Sanky was asked to sing; and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven to sing 'The Shepherd Song.'

"Saviour, like a shepherd lead us;
Much we need Thy tend'ring care;
In Thy pleasant pastures feed us;

For our use Thy folds prepare.
Blessed Jesus, blessed Jesus,
Thou has bought us; Thine we are.

"We are Thine, do Thou befriend us;

Be the Guardian of our way:
Keep Thy flock, from sin defend us;

Seek us when we go astray.
Blessed Jesus, blessed Jesus,
Hear, oh, hear us when we pray.

"Thou has promised to receive us,
Poor and sinful though we be;
Thou has mercy to relieve us,
Grace to cleanse and power to free.

Blessed Jesus, blessed Jesus,
We will early turn to Thee.

"Early let us seek Thy favor;
Early let us do Thy will,
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus, blessed Jesus,
Thou has loved us, love us still."

"There was a deep stillness. Words and melody, welling from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sanky, and asked,

"Did you ever serve in the Union Army?"

"Yes," answered Mr. Sanky, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright moonlight night in 1862?"

"Yes," answered Mr. Sanky, "very much surprised."

"So do I," said the stranger; "but I was serving in the Confederate Army. When I saw you standing at your post, I thought to myself, 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow, completely concealed, while the full light of the moon was falling on you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger."

"Let him sing his song to the end," I said to myself, "I can shoot him afterwards. He's my victim at all events and my bullet can not miss him."

"But the song you sang then was the song you sang just now. I heard the words perfectly,

"We are Thine, do Thou befriend us;

Be the Guardian of our way."

"Those words stirred up memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon; otherwise, much in my life would no doubt have been different. When you had finished your song, it was impossible for me to take aim at you again. I thought, 'The Lord who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord dropped limply at my side."

"Since that time I have wandered far; but when I saw you just now, standing there praying, as on that other occasion, I recognized you. Then my heart was wounded by your song. Now I wish you would help me find a cure for my sin-sick soul."

"Deeply moved, Mr. Sanky threw his arms about the man who in the days of the war had been his enemy. And this Christmas night the two went together to the manger in Bethlehem, and to the Christ of the Cross. There the stranger found Him who is the only Saviour, the One of whom the angel and the prophet sang many centuries ago:

"And the angel of the Lord... said unto them (the shepherds), Fear not: for, behold, I bring you good tidings of great joy, which shall be to

Woman's Place In The Church and Home

By the Editor

A troubled wife and mother wrote me asking questions as to what is a woman's proper work in the church and in the home. My answer is here given, hoping it will be a blessing to others:

Dear Mrs. B.:

Please forgive my delay in answering your good letter.

The best I can I will tell you what the Bible says about your problem.

First, the Bible plainly forbids women to preach to men or to have authority over men. So a woman ought not to preach to a mixed congregation including men or young men. I Timothy 2:12 says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Whether in the church or out of the church, a woman is not to take authority or rulership over men in spiritual matters, the Scripture says.

First Corinthians 14:34 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

As far as having official leadership, a woman is to be silent in the church. I do not think that the Scripture means it is wrong for a woman to sing or testify or pray. I certainly do think it means that it would be wrong for a woman to lead singing or lead in prayer for the whole church. My own interpretation of I Corinthians 14:34, 35, and I Timothy 2:12 has always been that a woman might testify or say a word of praise or ask prayer when a man is in charge of the service, or she might pray if there is a circle of prayer and each one takes his own burden to God, and if she prays not to lead the congregation in prayer. Likewise, I have felt that it is all right for a woman to sing, provided she sings under the direction of God's appointed leader in the service, and not as taking charge of the service, not as taking a place of authority. For example, I felt I must refuse to accept an invitation to preach in a revival, because the church had already spoken to a woman to lead the singing in the campaign. But I do not feel that it grieves God for women to sing when they are under authority and are not taking charge of the service or any special part of it.

The Scripture does plainly say to the woman, "Thy desire shall be to thy husband, and he shall rule over thee." The word rule and the word "boss" mean the same thing. The ruling ought to be done in the fear of God, and in Christian charity, just as parents ought to rule over their children, just as a foreman of a company ought to rule over his workers, just as the teacher ought to rule over his pupils, just as a king ought to rule over his subjects. But the meaning is there and it is clearly taught in the Bible. Wives are to be subject to their husbands, and to be in subjection to them in everything, as I Peter 3:1-7 and Ephesians 5:23, 24 plainly say.

all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:9-11).

"For unto us, a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

You say, "I believe from the bottom of my heart if the husbands would live as God commands, there is no woman but what would do her part." Then you do not know human nature as I know it. If that were true the Bible would not have commanded women to be subject to their husbands, and the husbands to rule over their wives. If all women would do right without any supervision, then they would be entirely different from anybody else in the world. You say, "Why did God make woman a help meet to a man, if he was to boss, and why did He say they were to be one flesh?"

If a wife is to be a helper, then of course it is natural that she should have a boss. When a bricklayer has a helper, the bricklayer is boss. An assistant pastor is subject to the pastor.

You asked also, "If a mother forbids her children to go to shows on Sunday and the father gives them the money to go and tells them to go ahead, what do you think the mother should do?"

I think first of all she should earnestly pray and try to live such a Spirit-filled life and be such a good wife and mother that both the father and the children will see she is right in wanting to live a separated life and wanting her children to live the same way. The worst thing she could do would be to be a rebel, to dishonor God by not

(Continued on Page 7.)

Pastor Delighted with Christian College

A Texas pastor writes under date of November 1 as follows: "Dear Brother Rice: 'Last March I wrote you con-

cerning the school at Wheaton. I was contemplating sending my daughter somewhere, and I was sure you would know about such things. Your secretary sent my name to the dean at Wheaton, and also to Bob Jones College. Now, I just want to thank you for recommending these schools. I knew them by reputation, but had never had anything really 'first hand' about them."

"You may be interested to know that I took another step by faith, perhaps the greatest since I have been out by faith, and enrolled my daughter in the Bob Jones school. It may interest you to know that she is enjoying this school year more than anything she has ever had in her life. Always before, as she has reached the higher grades, conditions became worse, as she had no fellowship with anyone. There wasn't a girl in this whole town with whom she could go and enjoy her time. We have tried to teach our daughter to live a separated life for Christ, and all the rest, including the daughters of the other ministers, never saw anything wrong in doing everything that all the rest of the girls did. But now, thank God, my daughter is in a place where she has all the fellowship she wants and with her kind. Isn't it pathetic that there are so few schools like Wheaton and Bob Jones in a country as large as this? I'm wondering if there are enough children like those who attend these schools to support very many more? Surely the Christian leads a rather lonely life, especially among the young people."

"Thanks again for recommending the school, and the Lord willing, I'll keep my daughter there until she graduates."

(We are glad to commend some really Christian colleges, and feel that we are doing a real service to God to do so. If you contemplate attending a Bible institute, Seminary or college, we would be glad to reverently give counsel.)

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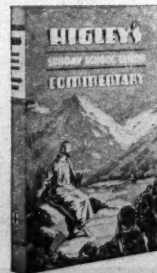
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The Federal Council And World Government

(Continued from Page 1.)

Federal Council, the comments and endorsements since publication indicate its general acceptance by Federal Council leadership as a textbook on the coming peace.

Dr. Van Kirk acknowledges that he has been at the center of the church peace movement for many years. He recites the attempts at disarmament and the outlawry of war in which he had an active part. He has come to a conviction that world government is the only solution of the problem of recurring upheavals. In this he certainly is in line with the Federal Council's doctrine of internationalism, for in 1940, at the Philadelphia joint conference of the Council and the Foreign Missions Conference, it was stated that "it must now be clear that no nation has a right to be a law unto itself, or the sole judge of its own cause. If the peace which comes after the present war is to be anything more than a prelude to another conflict, the United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and identify itself with other nations in the creation of world government."

That the days of our isolation are over, whether we like it or not, is evident. The oceans are no longer sufficient barrier to the invader. That there must be collaboration with other nations in the maintenance of peace and order will be readily admitted by all thinking men.

Debatable points between the average evangelical and the Federal Council spokesmen are: first, in the basis, character, and extent of the authority which should be vested in such a world government; and secondly, whether or not it is the function of the church to enter the international political arena to promote a new world order.

There are several courses open to America in the postwar period. One course would be to advocate the revival of the League of Nations, from which the aggressor nations would be excluded for a period of years. The League could be given more authority to act against any nation violating whatever pacts are adopted for the maintenance of peace. This would involve the creation of an international police force of sufficient size effectually to prevent the rearming of aggressor nations.

A second course would be to attempt withdrawal from participation in postwar problems beyond the western hemisphere, letting Europe, Asia, and Africa work out their own destinies.

A third course, the one advocated by Dr. Van Kirk and endorsed by the Commission on a Just and Durable Peace, is the organization of a world government in which America will be a state, and in much the same relationship to the central government as the states in our own nation are to the government at Washington.

This would involve the surrender of our sovereignty in all matters of international concern. The right to safeguard our industries by tariffs would be surrendered. We could have only the kind of armaments, protective or offensive, prescribed by this world congress of nations. We would no longer be permitted to regulate immigration. In fact, it is one of the fundamental doctrines of this new order (as adopted by the Federal Council in 1942) that "all men should be free to move over the surface of the earth under international agreement, in search of the fullest opportunity for personal development."

(Any straight thinking person cannot contemplate unrestricted immigration, such as this doctrine

proposes, without grave concern. Half the population of the world would engulf America in a decade if there were no barriers to immigration—and if they had the means to get here.)

This world government would be organized by all nations, including Germany, Japan, and Italy. Dr. Van Kirk makes it clear that he believes the motives of the United Nations are no more to be trusted than those of Germany. He is steadfastly opposed to any enforcement of the peace except that in which the aggressor nations have an equal share. Over and again, he says, "If and when the opportunity comes to reconstruct the League, all nations, great and small, victors and vanquished, must be admitted into the fellowship of the family of nations on the basis of jurisdictional equality . . . A combination of the British and American fleets, masquerading as an international police force and used for the preservation of the British and American empires, would be no more justifiable from the Christian standpoint than would a combination of the military, naval, and air forces of the Axis powers thrown into action for the no less ignoble purpose of extending the area of Axis aggression . . .

"Nor is there in the Roosevelt-Churchill peace aims any indication that a truly international police force is in prospect. The Axis powers—Germany, Italy, and Japan—are to be disarmed. There will remain then only the land, sea, and air forces of England, the United States, Russia, China, and possibly France, together with a sprinkling of the military forces of the smaller nations. Are Christians expected to construe such a coalition as a world police agency? Is it for this that a second world war is being fought?

"The Roosevelt-Churchill suggestion that there is to be established at some future time 'a wider and permanent system of general security' does not make any more palatable the idea of the United States, England, Russia, and China assuming the role of world policemen . . . Christians, pacifists, and others should not be asked to support a make-believe police force called into action to protect the ill-gotten conquests of past wars, or to implement the chauvinist policies of statesmen who, under the guise of a make-believe world community, seek only to prevent other nations from taking that to which their own nations are not justly entitled" (*Religion and the World of Tomorrow*, pp. 48, 53, 54, 55).

If this theory is just and workable, then Israel should have made a league with the Canaanites instead of destroying them. Perhaps our treatment of criminals should be revised to conform to the proposed new order. Why not invite organized gangs of bank robbers, highwaymen and other lawbreakers to sit in conference with our law-enforcement agencies and work out some plan whereby our city and state governments shall collaborate with these gangsters in the maintenance of law and order. A police force composed of gangsters and reputable citizens in equal numbers might solve our crime problem.

Personally, we find ourselves entirely opposed to any world government scheme which will seriously affect the sovereignty of America. We would strenuously oppose having our immigration policies, our tariffs, our international trade, our protective armaments, and many other questions decided at a European or other world capital. Inevitably the representatives of the United States would be a help-

less minority and the liberties for which we are fighting would be but a memory.

Having said all this we desire to express our firm conviction that we have a duty as individuals and as members of the Church of Jesus Christ to exert our influence in behalf of justice and righteousness in international relations. But we also have just as definite convictions against the participation of the Church in international politics, either by its membership on commissions, boards or councils set up to establish a peace formula or to provide the machinery to implement such decisions as shall be made. We also oppose the maintenance of lobbies by the Church for the passage of legislation on social or moral issues.

We do not believe the world will be saved by social or political reform. The trouble lies deeper than the reach of any such expedients as proposed by the Federal Council or the other socialistic groups.

Lasting peace is dependent upon the regeneration of human hearts. As long as men are unregenerated they will be selfish. As long as they are selfish they will conspire to their own advantage as individuals and as the representatives of nations.

To the Church is committed the supreme task which can be performed by no other agency—that of changing the hearts of men by the regenerating power of the gospel. So great is this task that it cannot afford to dissipate its energies by giving itself to lesser matters. This does not at all mean that the evangelicals are unsocial or not interested in social reform. Social and political progress is a by-product of spiritual revival. Our schools, our hospitals, our institutions are inevitable overflows of the stream of salvation through Jesus Christ. When the stream is low, the overflow dries up. When the days of revival come, the overflow is abundant. One has but to read history to note this fact.

We face a great economic and social revolution—in fact, we are in its center right now. Dr. E. Stanley Jones says, "Unless spiritual unity is founded on an economic and social unity it will go to pieces" (*The Choice Before Us*, p. 55). We would suggest that this is a perfect example of "putting the cart before the horse." He should have said, "Unless economic and social unity is founded on spiritual unity it will go to pieces."

Dr. Jones further says, "To those who are afraid of putting the Kingdom of God through the political order we answer there is no alternative. For if we do not control the political life with the Kingdom of God program, then either Communism or Fascism will take it over."

"Listen to what Bernard Shaw . . . says, 'Jesus was a real person . . . only needing the invention of suitable political machinery to be applied to the affairs of mankind with revolutionary effect.' Only needing the invention of suitable political machinery! That task is the task of this generation . . . It must be invented, and it must be invented now" (*Ibid.*, p. 219).

Dr. Jones is a Methodist, and he should be familiar with the undoubted fact that the reason England was saved from the horrors of a revolution like unto the French revolution was the coming of the great spiritual revival under John Wesley. And that revival was not based in political action but in repentance and turning to God. Politics didn't save the nation. Revival saved it.

The Federal Council proposes to save the world by political and social reform. We do not believe it can be done. We believe that a great, sweeping revival of religion is our only hope. This is the reason why those who share our convictions find it necessary to bring into existence a second great inter-church movement in America. The accomplishment of our purpose demands that we find the means of marching together on the one road to victory.

Part VI.

The World Council of Churches

The Federal Council of the Churches of Christ in America has furnished much of the inspiration and enthusiasm for American participation in the significant ecumenical conferences which have been held in various cities of Europe and Asia during the past decade. These have developed in at least five forms: Life and Work, Faith and Order, the World Student Christian Federation, the World Alliance, and the International Missionary Council. The various interests came together as early as 1936 in a Consultative Committee of which the Archbishop of York was the president.

We do not propose to attempt a review of those world conferences as the reports are available to all who wish detailed information. We only wish to point out that they are now crystallizing into a new and potentially powerful organization known as the World Council of Churches which is patterned after the Federal Council.

The Universal Christian Council for Life and Work and the Conference on Faith and Order met respectively in Oxford and Edinburgh in 1937. These two great gatherings each unanimously commended to their constituent churches the formation of a World Council of Churches. The churches at once made their interest manifest by the energy with which they adopted the idea and assisted in its promotion.

A committee of fourteen, to which the Oxford and Edinburgh Conferences each appointed seven members, called the Conference for the consideration of the project at Utrecht, Holland, in May, 1938.

Including the representatives of the various denominations and certain officials of interchurch organizations whose participation was deemed necessary, the total number gathered for consultation was eighty-four.

Two working committees were created at Utrecht. The first was charged with the duty of drafting a constitution. The second considered means for carrying forward the work of unification. Dr. J. Ross Stevenson of Princeton was made chairman of the Committee on Constitution, and Dr. Marc Boegner of Paris presided over the second.

The conference, among other things, proposed to unite several organizations of world-wide scope, including the World Alliance for International Friendship through the Churches, The World Student Christian Federation, the Central Bureau of Church Aid, the World Sunday School Association, the World Y.M.C.A., the World Y.W.C.A., and the International Missionary Council. Provision was made for a Central Council of not more than ninety persons, designed to represent all areas and organizations.

The Constitution for a World Council of Churches, as finally submitted to the Conference, was adopted unanimously. Then it was referred to the various constituent bodies. This document, after five years, is still in process of being approved but the response has indicated a wide acceptance of the plan. However, it should be understood that the World Council is still in its formative period and

is not yet fully crystallized as an organization.

There is a difference of opinion among conservative Christian leaders as to the value of these ecumenical gatherings. In their best moments the conferences undoubtedly stirred in the hearts of those in attendance a deep longing for a larger understanding and fellowship among all believers. Some of the messages were heart-warming and soul-stirring. On more than one occasion there seemed to be, according to those in attendance, a real manifestation of the presence and power of the Holy Spirit which presaged revival.

The net result to date, however, has apparently been willingness to follow the leadership of those of the same liberal or modern school of thought which has consistently dominated the Federal Council through the years. The English Council of Churches has become the English arm of the World Council, and in America the Federal Council is the agency through which its work is promoted. The World Council has its offices in the Federal Council building. Each movement has the complete endorsement of the other.

In one respect the World Council appears to have nailed its colors to the mast in a surprising manner. Although it has followed the Federal Council pattern in neglecting to adopt a general statement of faith, it has declared that it is "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." This would seem even less capable of distorted definition than the Federal Council statement of faith in "Jesus Christ as their divine Lord and Saviour." Language certainly cannot be stronger than that contained in the World Council declaration. But one cannot help being puzzled over its apparent acceptance by the many leaders of the Federal Council who have made it perfectly evident through the years that they do not believe that Jesus is God.

We made inquiry regarding this of an official of the World Council who was in attendance at the Utrecht conference. He informed us that the phrase was the subject of considerable discussion at Utrecht and that there was a great difference of opinion about the advisability of using it. The more conservative delegates were insistent, however, and the liberals decided to let it pass to avoid controversy, with the distinct understanding that each constituent body was to be at liberty to put its own content into the meaning of the words. This proviso seems to us to be saying to the modernists virtually, "We realize that this is strong language, but do not let it frighten you. Its purpose is to satisfy the evangelicals but (on the side) you can re-define it to suit yourselves." One eminent theologian of doubtful orthodoxy is reported to have stated that the thing he liked best about the statement was that no one knew what it meant, anyway.

It seems that the English Council had a real difficulty in connection with the aforesaid confession of Jesus Christ as God and Saviour. This English Council is much more inclusive in its membership than the American Federal Council. Unitarians and Christian Scientists, as well as others who have not yet been admitted to the American Body, are in membership. How could the Unitarian organizations be expected to give their consent to such a statement? With characteristic ingenuity the English Council leaders ruled that organizations already in membership would not be required to subscribe to the World Council statement of the deity of Christ but that new organizations coming in must subscribe.

One wonders at the constant use of the words "intellectual honesty" by these same leaders when they argue against the infallibility of the

(Continued on Page 7.)

Book Reviews

"Twentieth Century Reformation"
By Carl McIntire, Collingswood,
New Jersey

Here is carefully presented the position of the American Council of Churches as opposed to the Federal Council of Churches. The position frankly taken is that the American Council of Churches is the only group representing Protestantism in the sense of the Reformation. We believe that is assuming too much, but at the same time there is reason to praise God for this vigorous book which shows the wickedness of the Federal Council of Churches in its leadership. There are twenty chapters in the book, under five parts: Part 1, APOSTASY; Part 2, MODERNISM; Part 3, PACIFISM; Part 4, RADICALISM, or Near-Communism; and Part 5, REFORMATION. Mr. McIntire really proves to the satisfaction of those who want the truth that the modernists who lead the Federal Council of Churches really deny the Bible faith, pervert the gospel of Christ, deceive when they claim to be evangelical, that they have received in the Federal Council certain Catholic bodies, and that prayer to the virgin Mary and the saints was officially used in a Federal Council meeting. He tells the deadly part that the leaders of the Federal Council have had in pacifism, in disloyalty to our government, in failure to support the war effort. He shows how the modernistic leaders of the Federal Council promote radicalism, are sympathetic to Communism, and are enemies to the American way of life; free enterprise as based upon the Bible, and the sanctity of the command "Thou shalt not steal," as well as the sanctity of the command "Thou shalt not kill."

We believe that the readers will especially be interested in the proof concerning Harry Emerson Fosdick, Bishop Francis J. McConnell, Dr. Henry Sloan Coffin, and other infidels denying every essential of the Christian faith, but prominent leaders in the Federal Council of Churches.

We believe that Br. McIntire, in promoting the American Council of Churches, probably failed to give due credit to other groups of earnest, fundamentally sound men who are doing much against modernism and infidelity as represented by the leaders in principal denominations and in the Federal Council of Churches. But he is earnest and forthright in his position, and there is no doubt whatever of his sincerity, and the facts he brings out are very important facts. The material here given is very much needed. We believe that a larger book, even much more representative of fundamental Christianity, ought to be prepared, and will be. We are glad that Dr. J. Elwin Wright has prepared a strong series of five chapters concerning the Federal Council. We are printing these chapters now in "The Sword of the Lord." Meantime, many of the facts and quotations and arguments needed by fundamentally sound Christians are here presented in a fine, strong impressive way, with loving loyalty to the Bible and to Jesus Christ. We commend the book.

There are 220 pages, Christian Beacon Press, Collingswood, New Jersey, price \$1.50.—John R. Rice, Editor.

POPULAR BOOK, "BOBBED HAIR, BOSSY WIVES, AND WOMEN PREACHERS" ANSWERS SUCH QUESTIONS FULLY

We have recently had printed a second large printing of my book, "Bobbed Hair, Bossy Wives, and Women Preachers." Ten thousand

copies were printed in the first printing, thirteen thousand in the second printing. It has proven very popular. It has made happy many homes where before there were rebellion, clashing wills and constant irritation. It has led more than one soul to Christ. There are six strong scriptural chapters.

For example, the Bible has a clear teaching as to why women should not have bobbed hair, and why bobbed hair is the natural expression of rebellion against authority, though women oftentimes do not mean it so. God's Word is plain, and here is simple, understandable teaching, backed up with many Scriptures.

Again the Bible has a very clear teaching as to what should be a woman's attitude toward her husband, whether a wife should obey her husband even if he is unsaved, even if he will not listen to the Word of God. Here is the way of peace and happiness, God's way of blessing in the home. Thousands of women have tried it, and many lessons of rejoicing show that God's way works in this matter, as in everything else.

The wise God has very clear instructions about the work of women in the churches. The Bible very clearly teaches that women should not preach to men nor to mixed congregations; that they must not take places of authority over men or responsibility to teach men. The Bible also shows why. Here these Scriptures are collected and carefully explained with reverence and gentleness. With no railing, with no sarcasm, but with tender devotion to the Word of God and to the welfare of His people, your questions are here answered from the Word of God.

The chapter on rebellion is being used of God to revive backsliders and to save souls.

There is a picture of Mrs. Rice and the six Rice daughters, another picture of Mary Lloyds with braids, and another picture of Elizabeth with long hair down before the mirror. There are 91 pages, all beautifully cloth bound. The price is only 75c postpaid, or three copies for \$2.00.

Order from The Sword of the Lord Publishers, 145 N. Hale St., Wheaton, Illinois.

Are The Ten Commandments For Jews Only Or For Everybody? By the editor

Seventh Day Adventists often take advantage of the ignorance of the people by claiming that since the command to observe Saturday, the seventh day of the week, as a sabbath of rest, is in the ten commandments, and that therefore it is binding on all Christians. People generally take for granted that the ten commandments are all moral law, and since the ten commandments have been taken out of their Scriptural setting and memorized in Sunday School, most people do not know that they are simply a part and a summing up of all the Mosaic law, both the ceremonial and moral law. Actually, the Scripture never indicates that the ten commandments were any more inspired than the rest of the Old Testament. All of it was inspired alike, the very Word of God. The rest of the twentieth chapter of Exodus is as much the Word of God as that part of the chapter which states the ten commandments.

The ceremonial law is that part which had a spiritual meaning, a symbolism that is important, but which was given as an arbitrary command to the Jews, to separate them from other people. For example, it is not inherently any more wrong to eat pork than beef, or to eat catfish than trout. The Jewish dietary laws were given of God with a ceremonial view, and they were not moral laws. It is not a matter of morals as to whether one circumcizes a boy baby or not, unless, as with a Jew, special obedience to God were involved. Moral law is written in heart and conscience. Savage people who do not have a Bible and have never heard the gospel, do not by nature feel condemned if they do not rest on Saturday, nor if they eat pork, nor if they fail to circumcize a boy baby. But they do have a moral conscience on murder, adultery, stealing and lying, however perverted it may be. These things are so fundamentally wrong in themselves that God has put it instinctively in the conscience to protest against them. Romans 2:1-16 shows that God will judge heathen people who have not had the gospel on the basis of their own consciousness of sin against the moral law, their own conscience bearing witness.

In the ten commandments, as in the rest of the Mosaic law, God gave some of ceremonial law and some of the moral law.

The Sabbath command is a

ceremonial law now nailed to the Cross of Christ. It was only a shadow of things to come, fulfilled in Christ and Christians are not to be judged by it, as Colossians 2:14-17 plainly says. The command against murder, however, is a moral law binding on everyone even today.

These things are made clear in a letter recently written to a brother who asked whether the ten commandments were for the Jews only or whether they were also for us. My letter follows:

"Forgive my delay in answering your note, please; I have been overwhelmed with duties.

"You asked, 'Please send me some convincing proof on the Ten Commandments, Were they for the Jews alone?'

"The answer is that the ten commandments are simply a part of the whole Mosaic law, and are not to be understood thoroughly if separated from the rest of the Mosaic law. Really, they sum up the Mosaic law.

"The command about the Sabbath was purely ceremonial and therefore is not binding on us. That is proven by Col. 2:14-17 where the Sabbath, the ceremonial law about Jewish diet, etc., are clearly put together as the 'shadow of things to come' (Col. 2:17). And we are plainly commanded not to be judged by these ceremonial laws since these ordinances of the ceremonial law were nailed to the Cross. So the Jewish sabbath, Saturday, is not binding on us.

"However, all the other of the ten commandments are repeated in one form or another in the New Testament. They are clearly moral law, and so are for all people everywhere. Eph. 4:25 forbids lying, which repeats one of the ten commandments; Eph. 4:28 forbids stealing; covetousness, adultery, etc., are forbidden many places in the New Testament. Ephesians 6:2,3 repeat the commandment, 'Honor thy father and thy mother.' We can safely say that the commandment about the Sabbath is ceremonial law and it has only a spiritual meaning for us and is not literally intended for us, just like much of the rest of the ceremonial law given in the same books given by Moses; circumcision, eating no pork, etc. But throughout the Old Testament, when the Bible speaks on a moral issue, the command is for all mankind; for moral issues do not change. For instance, the com-

mands against drunkenness in the Old Testament are equally in force for everybody else as well as the Jews. The command in Exodus 20:23, 'Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold,' is clearly a moral law, not just an arbitrary ceremonial law, and it is necessary for all mankind. Idolatry would be a sin now as in Bible times. The next verse, Exodus 20:24, 'An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee,' is obviously a ceremonial law given to Jews alone concerning their sacrifices, which were a type or shadow, holding good only until Jesus came. These verses are in the same chapter as the ten commandments. Both are equally inspired. One is moral law and the other ceremonial. We must consider the ten commandments on the same basis. The Sabbath Commandment is clearly ceremonial; and the other commands about moral principles that cannot change, are binding on everybody alike."

(If you want further light on the question of the Sabbath, as ceremonial law not binding on New Testament Christians, get the editor's pamphlet, "Sunday or Sabbath, Which Should Christians Observe?" 24 pages printed in blue ink, and it gives clear, Scriptural teaching on this subject that has blessed many, many hearts. Dr. Louis T. Talbot, president of the Bible Institute of Los Angeles, gave away 9,000 copies to his radio audience. Dr. H. A. Ironside printed the principal message in this booklet in "The Moody Church News." Thousands have been helped by it. The price is ten cents each, fifteen copies for \$1.00. Order from the Sword of the Lord Publishers, 145 North Hale Street, Wheaton, Illinois).

Woman's Place In The Home & Church

(Continued from page five) being a good wife. She should exalt the father before the children. As she is an obedient wife it will set a good example for the children to be obedient children.

I think that if the father gives money to his children to go to the show, whether on Sunday or weekdays, it is a serious mistake and may do great harm. I think a loving and submissive wife, willing to obey her husband, would have a right to tell her husband how she felt about it. She would not have a right to take the bits in her teeth and try to boss her husband or try to get the children to disobey his orders. If the husband is wrong, he must bear the blame. It would be a worse sin for a wife to rebel against her husband and so teach the children than for the husband to let them go to a picture show. And it would turn out worse in the end. If you have something better than your husband has, the best way to show it is by obeying the Bible and being subject to your husband. You probably would not keep your children from going to the show by making a scene and dishonoring your husband and the father of your children, and disobeying God. But you probably could get them to stop going if you lived such an earnest Christian life that God will answer your prayers and your husband and children will see what a good Christian you are.

Both the father and the mother are jointly accountable to God for their children. It takes the good influence of both for things to work out perfectly. However, according to the Bible, the Father's

responsibility is greater. In nearly every case a Father who wants to and begins in time, and is willing to pay the price, can lead his family for God. However, in many cases a woman, no matter how she tries, cannot lead her family for God if the husband is unsaved. That does not mean that women are better than men; it simply means that men have the stronger influence and responsibility of the two. Joshua said, "As for me and my house, we will serve the Lord" (Joshua 24:15). So every Christian father ought to take the responsibility for his family before God, and see that they live for God. And wives should honor their husbands and obey God in this matter. That is the best way for a woman to be a great blessing in the home and in the community.

I thank you for your letter and pray God will richly bless you as you follow His Word.

In Jesus' name, yours,
John R. Rice

JRR:gjr

The Federal Council...

(Continued from page six) Scriptures. Do they still claim "intellectual honesty" after such an exhibition of their willingness to circumvent the World Council document? Please do not regard this query as sarcasm. It is too serious a matter for anything but straightforward consideration. It has to do with our attitude toward the whole ecumenical movement as now organized. How can we go along with it when it allows words to be entirely changed in meaning to suit the apostasy of the liberal wing of the denominations? How can we be convinced of the sincerity of the motives of its leaders when it allows the evasion of the plain responsibility imposed by its own constitution to limit membership strictly to those of evangelical position regarding the deity of Christ?

Unquestionably it is in the mind of God that believers shall become united in spirit and in truth for the propagation of the gospel message. There can be no question but that there is, in the hearts of many millions of Christians throughout the world, the ardent longing for greater understanding and fellowship. There is, as well, a desire to greatly reduce the duplication of effort and the waste of resources which have caused the Church of Jesus Christ to be impotent to fulfill its great mission of world evangelization.

We are certain that, in spite of this urge to unity, there are several millions of believers in the United States alone who will never consent to any entangling alliances with organizations that have fostered the modernism which denies the divine inspiration, authority, and infallibility of the Word of God, the blood atonement, and the other doctrines which have been common to evangelical groups throughout the nineteen centuries of this era.

The issue is clear, and our position is positive. There can and will be no retreat on the part of the evangelicals. We are becoming united across America as we have never before been united in history. And, presently, we will constitute a mighty force for evangelism which will be greater than any spiritual movement of modern times.

(These six chapters which have been printed in *The Sword of the Lord*, in several issues, may be had in one valuable pamphlet *DEATH IN THE POT*. The author, Dr. J. Elwin Wright is Executive Secretary of the *National Association of Evangelicals*, and the pamphlet is authoritative, moderate and Christian in tone, full of valuable information. Price 25c. Order from *Sword of the Lord Publishers*, 145 N. Hale St., Wheaton, Ill., or from Fellowship Press, 9 Park St., Boston, Mass.).



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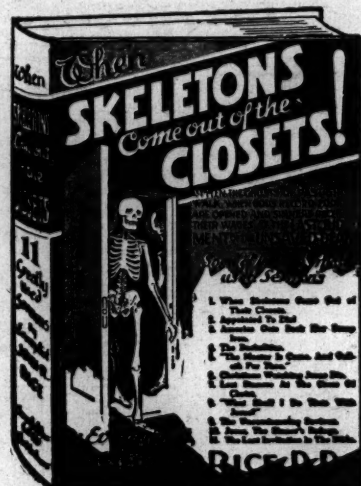
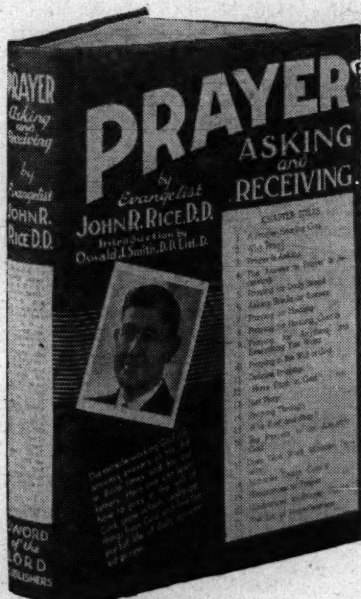
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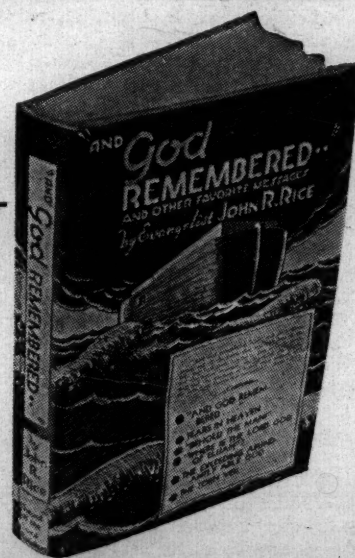
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